Churches and Religion Romania

1. Digest

I. Prior to 1919

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The available evidence indicate that Christianity had been well established on the territory of the present day Romania in the second century. The region designated as Dacia, a province of the Roman Empire, had, between 106 and the end of the third century, an organized church with an established hierarchy. A bishop of "Gothic Dacia", (the name of this region after the withdrawal of the Roman legions) took part at the first Ecumenical Council at Nicea 325 A.D. Also, a Gothic Dacian bishop is mentioned among those present at the second Ecumenical Council of Constantinople, 381 A. D. We do not possess any particular information concerning the Christianity in this region from the 5th until the 13th century. This was the period of barbarian invasion which destroyed organized social life and forced the great majority of the population to seek refuge in the mountains.

The available informations for the beginning of the 13th century show the church of that region as being a part of the Eastern Orthodox Church. From that time on and until the second half of the 19th century the Romanian Eastern Orthodox Church was under the ecumenical Patriarchy of Constantinople. This applies not only to the canonical and dogmatic matters but also to the investiture (appointment of high dignitaries of the

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church). The Romanian church has become independendent from this Patriarchy only as a result of a long and complex process which began when the independent Romanian State came into being in 1859 as "the United Romanian Principalities." The first constitution of the kingdom of Romania of 1866 stated (Article 21) that "the Romanian Orthodox Church is independent." But the recognition of its autocephaly by the Patriarchy of Constantinople was declared only in 1885. Nevertheless, the Romanian Church has continued to maintain its unity with the ecumenical church of the East. This relation was, however, confined to the purely religious aspect. The Romanian church considered to be its duty to consult Constantinople Patriarchy on difficult questions of dogmas, canons, and cults whenever it was necessary.

This, it may be observed that the independence of the Romanian church was a consequence of the political independence of the Romanian State. The independence of the church signified the achievements of the sovereignty of the Romanian people and the church organization rendered important help and support to the incipient state.

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The Romanian clergy took part in the government administration and in political life. The clergymen could be elected to the parliaments and seats in some important governmental bodies were reserved to it. This was rather a consituation of the established tradition because in the past the representatives of the clergy had always been counsellors of the "domnitor" (the ruler) and members of the Sfatul Tarii" (country's Assembly).

000 (the ruler) and members of the "Sfatul Tarii" (country's Assembly).
795 In general, the Romanian Orthodox Church has been since the
642 foundation of the "United Principalities" in 1859 considered
115 the predominant church and had a priority over other churches. This situation continued when the Kingdom of Romania was formed after 1866 (hereafter called Old Kingdom in contrast to Romania after 1919). Nevertheless, the religious practices of other
[798] churches were tolerated and undistrubed. The Romanian Orthodox Church did not consider itself universal, was not animated by any spirit of proselytism and was rather passive and tolerant towards other creeds and rites. For this reason and because of the small number of persons professing other religions in the Kingdom of Romania, the situation did not call for any special legislation on freedom of religion prior to World War I.

II. From World War I to the End of World War II

1. General Regime of Churches

651 The necessity for special legislation regulating the status of churches other than the Romanian Orthodox has arisen after World War I.

175 The Romanian Kingdom emerged after World War I with
671 an enlarged territory. The newly incorporated provinces were hitherto governed by different laws. Bulgarian law prevailed in Banat and Maramuresh, the same law with some specific provisions was also in force on Transylvania; Austrian law was

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The keeping of vital statistics (Civil Status Records) was assigned to civil authorities and was governed by civil law. Thereby this matter became uniformly regulated for the whole of Romania.

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By the provisions of the Law No. 54 of 1928 and its amendments (see infra) a general regime for the religious denominations was well established. However, from the point of view of a status the denominations were divided into several groups as follows:

1) National Churches: this term was applied to the Romanian Orthodox Church and the Greek Catholic (Uniate) Church.

2) Roman Catholic Church had its own status defined by the Concordat with the Holy See of 1927 which was also applied to the Uniate Church.

3) Historical but not National Churches: Calvinist, Evangelic-Lutheran, the Unitarian, the Armenian-Gregorian, Jewish and Mohammedan religions.

4) The so-called religous associations which are also called minor denominations. This term was applied to a variety of sects. Since 1933 this group became divided into two categories;

a) those which acquired the status of a legal entity under the law concerning non-profit corporations and were officially recognized and allowed to function;

b) those which were considered as dangerous for the public order and morality and therefore prohibited.

The Law No. 54 of 1928 was applied to the Romanian

795 659 Orthodox Church only insofar as its provisions are not contrary to the Organic Law of this Church enacted in 1925 (infra). The same law reserved the regulation of the status of the Roman Catholic Church, including the Uniate Church, to the Concordat which was already agreed upon in 1927 but which was ratified in 1929.

The Jewish religion did not have a central organization at the time when the Law No. 54 of 1928 was enacted. Thus the law postponed the regulation of its status until such central organization was formed. Such organization was achieved only about 1930. Its primary purpose was to obtain a representation in the Senate (upper Chamber) because the law provided for the right of each national and historical church for such representative.

With these exceptions the Law No. 54 of 1928 was applicable to the status of the churches enumerated above under the category of historical churches. Besides, the law provided for the possibility of recognition of other or new religious denominations provided they comply with the provisions of the Law No. 54 and its tenets and practices are not contrary to the public order, the Constituti n or the laws and morals. These are the other salient provisions of the Law No. 54.

659 In principle the State retains the right of supervision and control over all denominations. Their heads, whether elected or appointed, must be approved by the King and take an oath of allegiance to Him and to the Constitution.

798 for their establishment was to be done by Order of the Cabinet.
659 No motivation was required if the Cabinet decided to repeal a previously issued authorization.

Finally, the fight against sects (suspected of spying for the enemy) reached its climax by the Law No. 431 of July 9, 1943, which forbade the practice of religions other than the "historical denominations", specified by the Law No. 54 of 1928. The Government was empowered to suppress, by order of the Cabinet, the spreading of a specific sectarian cult and to expropriate its assets.

The further fate of all those laws and decrees is discussed infra.

128 A few words seem to be appropriate to explain the organization of material dealing with the status of individual churches. In the present part of the study devoted to the period before World War II, only the status of the Romanian Church, of the Roman Catholic Church and of the Greek Catholic (Uniate) Church is discussed.

The problem of the status of other religious groups acquired special significance only after World War II. Therefore, even the historical aspect of these denominations is treated in the third part of the present study dealing with the communist period (see infra III, 5).

795 2. Organization of the Romanian Orthodox Church
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After World War I the unification and reorganization of the Romanian Orthodox Church became a stringent necessity because,

795 659 [162] within the new frontiers, there were several orthodox churches governed by various hierarchical authorities, in addition to the Romanian Orthodox Church of the Old Kingdom. This was done by Law No. 1402 of May 6, 1925. It provided not only for the organization and procedure but it also stated that, since the Romanian Orthodox Church is the religion of the great majority of the Romanian people (72.6 percent, according to returns of the census of 1930, in 1930), it is considered, in comparison with the other religions of the country, as the dominant religion. In its relations with the other Orthodox churches, it was declared autocephalous, that is, administratively independent.

By this law the role of the Romanian Orthodox Church as a national church has been reiterated. The salaries of the clergy were paid by the State out of budgetary appropriations.

As the Law of 1925 was silent on this point, the dioceses of the Orthodox Church were granted the status of legal entities by a separate law of May 3, 1928.

793 659 By the Law No. 1002 of May 4, 1936, Article 21 of the Law of 1925 was amended defining the status of the Orthodox clergy. Since they were paid by the Treasury there was a question as to whether the clergymen were civil employees.

The amendment clearly stated that clergymen enjoy all the rights and benefits of public servants only as far as the pay is concerned. In all other respects (appointment, promotion, discipline, etc) they remained under the rules of church law and the jurisdiction of the ecclesiastic authorities.

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659 They were subject to church law and to disciplinary authority of the Synod. At the same time, the amendment provided that the State shall pay, besides the salaries, all the other administrative expenses of the Orthodox church.

3. The Status of the Roman Catholic Church

•795 There are two jurisdictions within the Roman Catholic Church in Romania: the Roman Catholics in the strict sense and the so-called Greek Catholics or Uniates. Both are under the supreme authority of the Holy See and the Uniates are considered a rite within the Roman Catholic Church. It is proper, therefore, to begin the study with the status of the Roman Catholic Church in general.

The Catholic Church appeared for the first time in the Romanian provinces (Moldavia and Wallachia) toward the end of the 14th century and, in fact, it did not have any kind of diocesan organization before the beginning of the 17th century. During this time its organization consisted merely of several Catholic missions. From 1611 until 1919, the Catholic Church was organized into two dioceses: one for Moldavia with a bishop in Iassy and another for Wallachia governed by an archbishop in Bucharest who was also the highest dignitary for Romania.

[162] After 1919, the Catholic population from the provinces incorporated after World War I merged with that of the Old Kingdom and, according to the census of 1930, made up a Catholic minority of 6.8 percent of the total Romanian population. The Catholic Church insisted upon recognition as a National Church and upon

795 the granting of broader rights and a corresponding status.
[659] After long negotiations between the Vatican and the Romanian Government an agreement was reached on May 10, 1927, known as the Concordat, and it was ratified by the Parliament on May 29, 1929.

659 The most important provisions of this Concordat[1] which refer to the relations between the Romanian State and the Catholic Church are the following:

The Catholic Church in Romania is recognized to have the status of a legal entity in conformity with the general laws of the country. This status is granted to all Catholic organizations, including the orders and congregations which are legally established both in accordance with the canon law and the laws of Romania.

794 659 The right of property in all assets of any kind is recognized and guaranteed to the Church by the State in conformity with the Constitution and the laws of the country. The property and other assets for religious, educational, charitable and similar purposes for which they were originally established must be used according to their initial destination, and the proceeds must be used exclusively within Romanian territory. The property may be alienated or hypothecated only in accordance with the rules established by the laws of Romania and the canon law.

In conformity with the provisions of the Law on legal entities, the Government maintains the right of supervision over the material resources of the Catholic Church and the use made of them.

1 [ratified by Parliament, May 29, 1929 --Analyst]

659 interpretation of Article of the Concordat dealing with the use of property which did not alter or restrict the original provisions.

[208] In any event, the Concordat granted the Catholic Church unlimited possibilities of religious propaganda since it provided that the Romanian Government would not oppose the establishment of new Catholic parishes whenever this would be requested by a minimum of 400 worshippers or even less.

According to these provisions and those of the Law No. 54 of 1928, the Catholic Church has been treated as a national church on equal footing with the Romanian Orthodox Church. The Concordat ruled also on the status of the Armenian, Greek-Ruthenian and Greek Catholic Churches in Romania insofar as they were considered as Catholic rites. Some specific information on the two last named denomination are given in the next chapter.

4. The Greek Catholic Church

795 It must be borne in mind that in addition to the Roman Catholic Church in the strict sense there were three churches in Romania which, though originated as Church of the Eastern Christian Orthodoxy were, in the long run, united with the Roman Catholic Church under the supremacy of the Pope.

These churches generally called Uniates were as follows:

a) Romanian Uniates called in Romania Greek Catholics.

b) Russian or, rather, Ukrainian Uniates, called in Romania Greek Ruthenians, mostly inhabitants of Bukovina and

795 part of Northern Bessarabia.

c) Armenian Uniates called also Roman Catholic of Armenian rite.

Each of these churches came under the supremacy of the Pope at a different time and under slightly different conditions. Only the Romanian Greek Catholics are dealt with in the present chapter (for others see infra III, 5).

175 795 179 The union of the Greek Orthodox Romanians by nationality with the Roman Catholic Church was accomplished by an agreement in 1698 between the Vatican and the Orthodox Bishopric of Alba-Julia, ratified later, by the Pope. In joining the Catholic Church, this fraction of the Greek Orthodox Church, however, reserved, among other things, the right to officiate at the services in the Romanian language, and the right of the clergymen to marry. In exchange, the Uniates admitted four dogmatic points of the Catholics, among which the more important were the acceptance of the Pope's supremacy and the Filioque. This union was a result of a compromise accepted by the Holy See in view of circumstances which prevailed in Hungary in particular in Transylvania and Banat in the 17th century. Several political causes contributed to this union. To mention the principal ones, the Hungarian kings endeavored to convert the Romanian minority to Catholicism and thus to detach it from the influence of Romanian Principalities. The spreading of protestantism among the German minority in Transylvania presented a possibility of swaying the Romanians to the same religion.

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795 The Greek Catholic fraction was amalgamated into the hierarchy of the Roman Church and became simply a rite within that church. At the very beginning, this church was organized as a single diocese with the rank of a Bishopric but, later on, the number of dioceses was raised to three. Nevertheless, during a period of approximately 90 years from the time of the union, the Uniate bishops were supervised and controlled by Jesuit monks sent from Rome. In 1855, the Greek Catholic Church was raised to the rank of a Mitropoly and the Jesuitic control was withdrawn.

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659 Until the Concordat of 1929, the status of this church was based mainly on the provisions of the Act of Union of 1698. Both the Constitution of 1923 and the Law No. 54 of 1928 granted it priority above all the other religious minorities. It has been reorganized since the conclusion of the Concordat and was given all rights and privileges of the Catholic Church. The [1,13] highest dignitaries of the Greek Catholic Church were equally senators ex officio of the Romanian Parliament as were those of the Roman Catholic Church. The clergy has been paid by the State. For preparing its clergy the church was maintained three theological academies. The returns of the census of 1930 [162] showed that 7.9 percent of the population of Romania belonged to the Greek Catholic faith.

of the Roman Catholic Church in connection with these provisions. 659
Reference is made to the case of Archbishop O'Hara, Monsignor 648
Guido Del Mesti and Monsignor J. Kirk expelled on July 6, 1950, and other members of nunciature who were convicted on July 4, 1950, the case of Bishop Augustino Pascha, on September 10, 1951, and four other Catholic priests on September 7, 1951. 1

By Decree No. 178 (Official Gazette No. 178 of August 4, 659
1948) the Ministry of Religious Affairs was reorganised to fit the new tasks and was empowered to exert complete control over all religous denominations in the country.

Later on, by Decree No. 37 (Official Gazette No. 30 of February 5 1949) its administration has been simplified in fulfillment of a general order requiring the dismissal of a number of public servants.

After this reduction in personnel, the Ministry of Religious Affairs concentrated only on control and laic matters and dissolved divisions dealing with some spiritual questions, documentation and studies.

The law for general regulation of the creeds has been, 659
later on, implemented by Decree No. 243 (Official Gazette 217 795
of September 18, 1948) by which the number of dioceses for each recognized creed was strictly fixed on the basis of 750,000 worshippers per diocese, as follows:

Greek Orthodox	17 dioceses
Greek Catholic	2 dioceses
Roman Catholic	2 dioceses

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Christians of old rite:	1 diocese	659
Protestants:	1 bishop and 1 superintendent.	795

The other religious denominations must each have one central organization.

B. Church Property

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The general Decree No. 177 on religious denominations grants the recognized denominations and their parishes the status of a legal entity. The institutions, orders, congregations, associations and establishments organized by the Church may, however, obtain such status only upon a special petition in a procedure established for granting the legal entity in general. It may also be observed that under the Law No. 54 of 1928 the status of legal entities was recognized automatically to a broad group of churches enumerated therein as national or historical denominations. The Decree No. 177 does not grant to any denomination automatic recognition by virtue of the law. Recognition of any denomination is within the discretion of the government which is not limited in its decision. Consequently, a denomination must petition to be recognized and only if the recognition is granted, it acquires the status of a legal entity.

The most salient point, however, lies in the expressly state right of the Ministry of Religious Affairs "to verify and control" the inventory of all church property and its budget (Articles 29, 30 of Decree No. 177). 659 425

In addition, it may be borne in mind that some churches,

to the curricula approved by the government, an important place is given to three special subjects of "general education", viz., Constitution and law of the Romanian People's Republic, Russian language, and History of Russian Theology. 659 871 793

By the Order No. 42,898 (Official Gazette No. 226 of November 15, 1948) the curricula were approved for the divinity schools of the following denominations: Greek Orthodox, Protestant (including Evangelist, Reformed and Unitarian), Jewish, Baptist, Adventist and Moslems. No mention is made of any curricula for the Roman Catholic Divinity Schools. The same is true of the "Christian Church of Old Rite" but for a different reason (see infra).

3. Status of the Romanian Orthodox Church 659 795

No new general law on the Romanian Orthodox Church was enacted and it continues to be regulated by the provisions of the Law for the Organization and Unification of May 6, 1925, as amended, since 1947 (see infra). Yet, an interesting question seems to remain open; viz., is it still the dominant church in the State, e. g., the National Church or not? As it has been mentioned previously, the Organic Law of 1925 provided that, since the Greek Orthodox Creed is the religion of the majority of the Romanian people, the Romanian Orthodox Church is dominant in the country. The new amendments of the law of 1925 did not directly affect this provision. But this principle has been taken from the old Constitution of 1923 which, in Article 22, paragraph 4, specifically stressed its role as a 649 795 642

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national church. The old Constitution has been repealed and replaced by the Constitution of April 11, 1948 and its Article 27, paragraph 4, provides only that "the Romanian Orthodox Church is autocephallous and unitary in its organization." Article 16 of Decree No. 177 of 1948 has similar provisions. However, no mention is made in the new regulation of religious creeds as it was done in the repealed Law No. 54 of 1928 that the Romanian Orthodox Church shall also be directed by its principles, provided they are not contrary to its organic law.

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There are strong reasons to believe that the Romanian Orthodox Church is no longer considered a national church since such status is based on the text of an ordinary law which only implemented a constitutional provision no longer in force. According to the new Constitution and more recent legislation, it appears rather that the Orthodox Church is only one of the recognized denominations and is on an equal footing with the others. This treatment could be the result of the revival of the old Russian Church in Romania (infra) that would not accept a second-rank role in a satellite country.

The contradiction between the new constitution and the Law of 1925 may be explained by the fact that the present government did not yet come to revise all the laws in order to bring them in harmony with the new Constitution. Only the following amendments of the Law of 1925 were enacted thus far.

The Law No. 167 of May 30, 1947, changed the procedure in filling the vacancies in membership of the Diocesan Councils.

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Such councils are governing bodies of dioceses and consist of clergymen and laymen elected by the Council itself. Under the Law of 1925 several candidates used to be nominated. Under the Law No. 167 only one candidate is nominated, who must have, in advance, a specific motivated approval by the Ministry of Religious Affairs. In this way the Government succeeded in staffing these bodies with members who, afterwards, in their turn, elected such church dignitaries who would be obedient to the present political regime. Furthermore, the National Church Council which convenes for the election of Bishops, Archbishops and Mitropolitans has been enlarged to include all the members of the Cabinet, the Under Secretaries, as well as members of the Parliament, elected from the districts of the Diocese for which the vacancy occurred. The result was that the laymen members outnumbered the clergymen and thus the Government could be sure of the outcome of the elections.

Law No. 60 of March 2, 1948 and Presidential Decree No. 133 of February 5, 1949, brought only minor changes in the church organisation.

4. Present Status of the Roman Catholic Church and Other Religious Denominations

A. The Denunciation of the Concordat of 1927

As previously stated, the Roman Catholic Church organizations, as well as its congregations, institutions and assets were administrated and run according to principles laid down in the Concordat of 1927 and its subsequent implementations. The Roman Catholic Church administered in 1939 the following

establishments: 177 churches; 21 chapels; 669 parishes; 2,002 prayer stations; 9 divinity schools; 6 students' homes led by nuns; 5 orphans' asylums; 1 hospital; 32 pious conventions; 26 Franciscan monasteries; 56 nuns' cloisters; 18 high schools; 5 students' homes; and 1 Ursulines Institute (these figures are derived from an article by Professor Olimp Craciun "Cultele religioase" in Encyclopedia Romanici, vol. 2, Bucharest, 1939). 659 795

The Concordat set up definite limits to the supervision by the Romanian government over the Catholic Church in Romania.

By Decree No. 151 (Official Gazette No. 164 of July 19, 1948) the Romanian Government denounced the Concordat and its additional Protocols and briefly stated that the application of all these agreements ceased on the day of the publication of the decree in the Official Gazette. Yet, Article XXIII of the Concordat provided that its denunciation by either side must be preceded by a notice served six months in advance. During this period, the agreement continued to apply but negotiations concerning a new agreement could be initiated.

Thus, the manner in which the Romanian Government chose to denounce the Concordat obviously disregarding this provision could mean only a mere rupture of agreement and relations.

The Decree No. 151 did not mention at all whether the Catholic Church was to be guided by the provisions of the law regulating religious denominations in general, or of any other law and thus left this church without a regulation by law. This refers not only to the Roman Catholic Church but also to its rites, congregations, assets, etc. In fact, the steps 659 795 798

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subsequently taken by the Government demonstrated that the Decree meant to deprive them of legal protection. The Roman Catholic Church was practically barred from any educational activities and deprived of its funds (see supra III 2, B and C). The expropriation of schools was followed by the disbanding of the Catholic organizations.

The first step was taken through the Orders of the Cabinet No. 1677 and 1679 (Official Gazette No. 299 of December 25, 1948) by which eleven main associations and endowments and all their branches were suppressed and their assets transferred to the State. The same steps were taken by the Order of the Cabinet No. 1770 (Official Gazette No. 10 of January 13, 1949) against additional eleven Roman Catholic and Reformed non-profit organizations and all their branches. [425]

Order of the Cabinet No. 161 (Official Bulletin No. 48 of February 26, 1949) suppressed also sixteen main religious and professional Catholic associations and all their district branches. Their assets were transferred to the Ministry of Interior.

Finally, the Order of the Cabinet No. 810 (Official Bulletin No. 51 of August 1, 1949) suppressed the existing Roman Catholic Orders and Congregations with all their dependent institution, regardless of the form in which they were organized. Herein were included the eleven congregations and four orders of the Catholic Church in Romania. Only two monasteries for monks and three convents for nuns were excepted where the clerical numbers of the disbanded congregations were allowed to continue their monastic life. Those who were not Romanian citizens were summoned to appear before the local police for arranging the formalities concerning their leaving the country. Those who

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refused to join the monasteries and convents, were given the choice either to request interment in public poor houses (that is, the old people) or to be trained for a handicraft and afterwards assigned to work by the Office for Distribution of Labor Forces. Each member was obliged to communicate in writing his decision to the Ministry for Religious Affairs within 20 days.

It should be also mentioned that under the Law of November 3, 1948, providing for the nationalization of private hospitals, sanatoria and similar health institutions, a number of important Catholic hospitals were taken over by the government from the Church.

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5. Greek Catholic (Uniate) Churches (Romanian, Ruthenian, Armenian)

As it was mentioned supra II, 4., there were three Uniate churches in Romania. The origin and status of the so-called Greek Catholics, i.e., Romanian Uniates, was described there. The adherents of this church inhabit Transylvania. The members of Armenian Uniate Church (Roman Catholics of Armenian rite) inhabit also in Transylvania (bishopric in Gherla). The third Uniate church, so-called Greek Ruthenian, embraces only Ukrainian (i.e., Russian) population in Bukovina and Maramuresh. Its origin is dated from the Brest Church Council of 1596 when the prelates of the Orthodox Church then within the confines of Poland accepted the union with the Holy See on conditions similar to those accepted subsequently by the Romanian Church in 1698 (see supra II, 4).

To this Church belonged the Ukrainian population of the northern part of Bukovina and of Galicia--which incorporated in the Soviet Union after World War II--and also the Ukrainian and Belorussian population of these provinces. However, the latter population was officially incorporated into the Russian Church by the decree of Emperor Nicholas I in 1839.

All three Uniate churches in Romania were until now branches of the Roman Catholic Church and after the Concordat was denounced found themselves in a similar position, i.e., without a regulation by law. The members of all three churches experienced a pressure on the part of the government to induce them to "return", so to speak, to the Orthodox Church and to break with the Holy See. The disbandment of the Uniate parishes or rather their transformation into Orthodox parishes was indirectly stimulated by the Order No. 39,380 of the Ministry of Religious Affairs (Official Gazette No. 242 of October 18, 1948). Under the previous decree No. 177 of 1948, if members of a parish select another church they carry with them a part of the assets of the parish proportionate to their number. If 75 percent of the parishioners decide to join another church, the church building is transferred to the newly selected one. The Order No. 39,380 provided that, in counting such members, only the heads of each family are taken into account. Thus the counting was greatly facilitated and expedited.

No decrees were disclosed dealing especially with the Armenian Uniate Church.

But the Decree No. 358 (Official Gazette No. 281 of December 2, 1948) suggests that the Greek Catholic Church ceased to be a separate ecclesiastic body in Romania and there may be only separate parishes. The Order reads as follows:

Article 1

Subsequent to reverting of the local Greek Catholic Parishes to the Romanian Orthodox Church and in conformity with the Article 13 of Decree 177/1948, its central organization and those provided by its Constitution shall cease to exist.

The Order says that the assets of the Greek Catholic Church shall become the property of the Romanian State, without any compensation, and shall be assigned partly or wholly to the Romanian Orthodox Church or to its various constituent parts.

The Government obviously has made use of the provisions of Article 13 of the Law for Religious Denominations of 1948 to withdraw recognition from this church which, after the denunciation of the Concordat, lacked a definite status.

The wording of this article shows, beyond any doubt, that the Greek Catholic Church has been since July 1948 absorbed by the Romanian Orthodox Church by Administrative Order.

The fate of the Ukranian (Ruthenian) Uniate Church was different. The Concordat of 1927 provided for the establishment of this church of a seperate diocese within the Roman Catholic Church with the seat to be designated later. It may be mentioned in this connection that the Uniate churches in Galicia and the northern part of Bukovina-now incorporated in the Soviet Un[illegible]e declared united with the Russian Church

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headed by the Moscow Patriarchy in 1947 and 1948. Thereafter, the Ministry for Religious Affairs of Romania issued the Order No. 34,695 (Official Gazette No. 76 of December 2, 1949) which authorised the creation of a "Ukrainian Orthodox Vicariate General" whose task is to organise and have jurisdiction over all Ukrainian Orthodox parishes in Romania. (The original order mentioned a Ruthenian Vicariate, but a note published in the Official Gazette No. 81 of December 16, 1949, substituted for the word "Ruthenian" the word "Ukrainian."

The Ukrainian Vicariate is "an organization independent of any Orthodox diocese and it depends upon the Patriarchy of the Romanian Orthodox Church being directed by the provisions established by the Law on Organization and funtioning of the Romanian Orthodox Church (of 1925). (Article 2) The scheme of organization of the Vicariate is reserved for future regulation by the Vicariate with the approval of the Romanian Patriarchy and the Ministry of Religious Affairs.

It must be borne in mind that there are no Ukrainian (or Ruthenian) Orthodox parishes in the present Romania other than the Uniates. The Orthodox parishes with Ukrainian parishioners were only in Bessarabia and a few in Northern Bukovina; but these provinces are now within the Soviet Union. Thus, the Vicariate will obviously embrace the Uniate parishes. In this way, the Greek Ruthenian Uniate Church in Romania is detached from the Holy See and brought within the Romanian Orthodox Church as the Uniates in Galicia and Northern Bukovina were brought within the Russian Orthodox Church.

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6. The Christians of Old Rite

The name "Christians of Old Rite" is applied to a group of dissenters who originally belonged to the Muscovite Orthodox Church, broke away from it to some extent in the 17th century and, because of persecution, left Russia and settled at various times on the territory of the present day Romania. They are generally called in Russian raskolniki (shismatics) staroobriadtsi (old believers or followers of the old rite), and in Romanian Lipovani (from the name of Bessarabian town Lipova) or muscali. They Russians by nationality of the great Russian Branch and in the new place of settlement up to the present time preserved their language, dress, habits and customs. The schism was the result of the revision of the church books undertaken in the middle of the 17th century by Moscow Patriarch Nicon. The idea of the reform was to eliminate from the liturgical books in circulation in Russia erroneous deviations from the books used in other Eastern Orthodox Churches and correct in the same some local departure from the established ritual. "The Christians of the Old Rite" are the descendants of those Russians who refused to accept these corrections and stubbornly adherred to the practices hitherto customary in the Russian Church. Originally, there were no dogmatic or canonical differences. But with the time those adhering to the old customs became divided into a large number os sects, some of which went very far from the teachings of the Orthodox Church and even Christianity. There are among them sects which completely deny priesthood, sacraments

and any obligation toward the State including taxes and military service. In any event, those who settled abroad broke away from any administration connection with the Moscow hierarchy but did not join any other established Eastern Orthodox Church. Only a part of those remaining in Russia reunited with the official Russian Orthodox Church in the 1830's. These are the so-called "edinovertsi."

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However, those who settled in the Romanian Eastern provinces and their descendants continued their life in religious communities separately from the Romanian society and from the Russian Church. As they were opposed to any assimilation or unification with the Romanian Orthodox Church, they have been treated as a separate religious denomination. The religious tolerance has been granted by documents several times.

This church succeeded in organizing closed religious communities in parishes, in building churches, establishing monasteries and in some sects even establishing a certain hierarchy. But the movement did not have its own Divinity Schools and many sects were not willing to train the priests in Romanian or Russian schools.

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After the enactment of the Law No. 54 of 19[illegible] the dignitaries of the Church of the Old Rite prepared a Constitution and by-laws and submitted it to the Romanian Government for approval in order to become recognized as a denomination. [illegible] until 1942 they repeatedly tried to get this recognition and thus transform a de facto tolerance into the de jure recognition. Because of political reasons and suspicions of disloyalty, this status has never been granted.

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After World War II. Russia became interested in this Russian minority in Romania and its organization and helped it to become recognized by the Romanian Government, although not all of the Lipovan communities were willing by now to take such a step under the Soviet tutelage. The recognition was done by Law No. 728 of 1946 (Official Gazette No. 212 of September 13, 1946).

The status of legal entity was granted to the hierarchical organizations of the Christians of the Old Rite, including their monasteries.

Yet, the law provides that the Romanian State does not in contrast to the statutory provisions of the Law No. 54 of 1928 grant any kind of subsidies to this denomination, either for maintaining its organization and institutions or for paying its clergy.

It must be borne in mind that under the present setup the government, by taking upon itself the financial support of the churches, makes thereby the churches dependent upon it. Therefore, the abovementioned provision of the Law No. 728 may be considered a privilege of the Lipovan Church and a token of its independence from the government.

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Besides a complete hierarchical independence, this church is enabled to establish and direct by itself parish schools for the young believers with teachers appointed by the Parish Assemblies.

Those schools are neither controlled in any way by

the Ministries for Education and for Religious Affairs nor are they obliged in the least to send the curricula for approval (Article 73). 794 659

Consequently, the Christian Church of the Old Rite is not under the control of the Ministry for Religious Affairs with reference to its organisation and cult as other denominations are. 795 659

Nor are its assets and financial status checked upon by the government authorities as are the assets of other denominations. Finally, it is permitted to establish and manage denominational schools independent of any kind of supervision exercised by the Department of Education. No other denomination has such a right. [454]

It may be assumed that the Soviets have taken a special interest in this denomination and therefore its status-as any other matter of interest for the Soviets-is not subject to Romanian law.

4:Fleure S-5 (no date)1936 ED1 Rumania ED1

V.—PEOPLES AND SETTLEMENTS: THE POST-ROMAN PERIOD

101 MOUNTAIN REGIONS are often regarded as the refuges of conquered peoples and the repositories of cultures that once flourished in the plain, but although the highlands of Roumania have, from time to time, absorbed groups of folk for whom the lowlands offered insufficient security, the population of the Carpathian valleys must not be regarded as racial sweepings from the broad human highways of the Steppe. The long period of invasions that followed the withdrawal of the Roman legions from Dacia led to a concentration of Roumanians within the mountain areas of either Transylvania, whence they spread later to reoccupy the plain, or the Balkans, where their descendants, the Vlachs, still maintain their traditional form of life; but, since those early days, their numbers in the former region have been considerably diluted by Saxons and Szeklers who have come in not as refugees but as outposts against Tatar and Turk in what for long remained an eastward frontier zone of western Christianity.

125 OUR KNOWLEDGE of events during the Dark Ages is necessarily scanty, but it is clear that settled life on the open grasslands where, indeed, it was possible at all, was subject to constant interruptions. One of these interruptions, the result of Magyar pressure, is of special significance for the history of Roumania from both a political and a cultural point of view. The Magyar invaders of central Europe in the ninth century penetrated far to the west before meeting with any serious resistance. After their defeats at Merseburg in 933 and at Augsburg in 955, however, they fell back towards the Hungarian Plain, and about A.D. 1000 their Szekler advanced guards began to penetrate the hill country of Transylvania. In spite of their comparatively recent Asiatic origin, the Szeklers introduced certain features of western civilisation into their newly-acquired territory, particularly feudalism, which appears to have been the chief concomitant of the Roman Catholicism that they had adopted while in the plain.

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THE spread of Roman Catholicism towards the east brought it into conflict in the eastern Carpathians with the Greek

Orthodox Church, which was extending its influence north-westwards. The ensuing struggle continued until the seventeenth century, when a compromise was effected and a new church, the Uniate, arose. Strictly speaking, this was a new branch of Roman Catholicism, for its members recognised the suzerainty of the Pope, although they kept the ritual of the Eastern Church (see Figure 7).

THESE contacts with the west were strengthened in the thirteenth century, when groups of Saxon crusaders settled in Transylvania at the invitation of the Magyar kings. They became established first of all near Alba Julia (Karlsburg), in the Mureş valley, and later on in the region of Mediaş (Medgyes) on the Tarnava Mare (Nagy küküllö); in the neighbourhood of Sibiu, which they named Hermannstadt; and near the mines of Rodna in the north. Feeling that the Carpathian frontier to the east and south was still insecure, Andrew II invited the Teutonic Knights to occupy strategic points that were undefended, with the result that Kronstadt (Braşov), commanding the Prahova valley, and Campulung were built. The Teutonic Knights quarrelled with the Magyar king, however, and left this area, which was taken over by the Saxons. The defence of the eastern Carpathians, with their two important passes of Ghimeş (Grymes) and Oituz (Oitoz), was entrusted to the Szeklers (see Figure 4).

BEHIND these frontier posts the Saxons were organised in seven colonies under the authority of a count, and they enjoyed various civil privileges in return for the military duties which they performed. The Szeklers were at first grouped in three colonies of a similar character in the tectonic basin of Treiscaune, but they were dislodged by the Tatars in the thirteenth century and sought refuge in the lowlands of Ciuc and Giurgiu where they are still numerically strong (see Figure 7).

DURING the early Middle Ages, the Roumanians were organised in semi-autonomous local groups, each village being under the charge of a chieftain or "kneas" (*pl.* knesi) who combined the functions of military leader, administrator and judge. Although stock-raising was the main occupation of these villagers, arable farming was also practised, and the meagre stretches of cultivable land were divided up amongst

11: Clark S-4 (no date) 1942 KDI Rumania KDI

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Table V—Population

Actual figures

COUNTY	TOTAL	Greek-Orthodox	Greek-Catholic	Roman-Catholic	Reformed-Calvinist	Protestant-Lutheran	Unitarian	Armenian-Gregorian
1	2	3	4	5	6	7	8	9
ROMANIA	**19,957,938**	**13,199,127**	**1,427,091**	**1,324,151**	**715,706**	**598,739**	**69,257**	**18,883**
Câmpulung	**1,512,175**	**1,498,885**	**960**	**5,726**	**620**	**1,289**	**18**	**89**
Dâmbovița	485,149	477,274	299	3,338	328	707	6	89
Gorj	388,339	388,010	80	580	35	68	—	12
Mehedinți	283,878	282,809	155	1,330	30	148	1	4
Romanați	271,896	270,124	129	557	72	70	8	5
Vâlcea	348,713	340,268	297	1,107	160	329	3	12
Muscenia	**4,839,868**	**3,820,478**	**17,579**	**88,238**	**16,287**	**16,996**	**616**	**3,334**
Argeș	357,370	351,151	94	755	208	211	6	35
Brașia	219,831	215,160	324	2,117	267	300	13	113
Ilfov	329,603	320,960	351	748	156	115	61	35
Dambovița	389,676	386,301	372	1,068	191	248	18	4
Ialomița	203,352	201,050	183	277	182	86	7	6
Ilfov	990,362	843,764	15,160	36,007	7,557	12,699	390	2,836
Muscel	149,797	148,772	43	482	75	71	1	2
Olt	183,005	182,671	39	137	108	79	1	1
Prahova	477,750	468,570	2,562	5,050	1,143	2,594	121	123
Ramnicu Sarat	156,056	152,030	68	240	70	39	8	6
Teleorman	347,794	343,845	63	282	98	78	3	—
Vlasca	296,412	294,500	152	582	173	113	2	10
Dobrogea	**815,473**	**599,339**	**948**	**7,739**	**843**	**7,592**	**85**	**4,382**
Caliacra	168,911	117,256	61	533	131	209	21	761
Constanta	253,093	199,580	680	4,530	587	6,210	44	2,776
Durostor	211,433	116,256	93	126	101	82	16	472
Tulcea	184,036	137,829	93	2,762	36	1,084	2	180
Moldova	**3,433,396**	**3,165,683**	**3,433**	**199,952**	**1,482**	**3,919**	**122**	**974**
Baia	261,019	197,862	333	47,139	270	310	14	178
Bas	157,391	146,294	189	1,497	11	179	—	6
Bolgrad	218,248	193,071	103	1,460	36	110	—	93
Covurlui	210,884	182,781	383	4,880	462	722	33	311
Durchei	211,254	195,267	53	570	13	94	1	4
Falcia	115,093	108,662	24	5,655	3	23	—	1
Iasi	215,796	208,188	239	6,335	110	633	29	98
Neamt	188,221	179,314	292	6,528	52	632	6	10
Putna	194,105	182,767	283	7,152	230	160	3	166
Roman	151,510	110,980	60	32,662	65	111	3	61
Tecuci	150,400	150,505	57	2,403	75	90	7	16
Tutova	194,821	139,715	35	373	78	130	10	5
Vaslui	130,500	133,662	9	272	17	53	1	3
Romanăție	**2,864,682**	**2,589,048**	**983**	**13,587**	**737**	**74,979**	**28**	**1,396**
Balti	386,721	345,523	81	3,226	14	1,325	3	127
Cahul	196,662	181,135	—	106	—	8,530	—	15
Cetatea Alba	341,170	299,688	15	2,865	666	12,484	1	668
Hotin	392,430	341,012	81	1,382	4	114	—	4
Ismail	228,599	198,299	67	570	30	658	1	33
Lapusna	419,021	361,110	398	2,112	142	2,263	11	330
Orhei	279,292	257,739	121	385	17	99	3	41
Soroca	310,368	280,252	183	1,175	28	228	2	18
Tighina	306,592	274,180	49	1,794	28	9,190	3	30
Bucovina	**683,609**	**613,388**	**19,284**	**98,347**	**824**	**20,688**	**67**	**139**
Campulung	94,810	84,711	781	16,040	10	1,186	1	3
Cernauti	306,196	205,296	11,606	80,687	103	5,219	47	22
Radauti	198,778	113,503	2,098	26,017	410	6,249	1	8
Storojinet	140,806	122,736	3,271	15,189	5	1,976	10	1
Suceava	121,327	97,124	1,650	10,206	6	6,023	3	103

RACIAL STATISTICS OF ROMANIA

According to Religion

Actual figures

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Armenian-Catholic	Lipovan	Adventist	Baptist	Mosaic	Moham-medan	Others	Atheists	Not declared	COUNTY
10	11	12	13	14	15	16	17	18	1
1,449	57,288	16,192	60,562	756,930	185,486	7,434	6,604	6,686	*ROMANIA*
12	1	695	82	3,828	713	189	88	98	**Oltenia**
—	—	602	38	2,357	133	155	53	38	*Dolj*
—	—	41	—	106	7	1	8	1	*Gorj*
10	1	165	30	456	466	12	12	31	*Mehedinti*
—	—	45	10	197	52	11	14	2	*Romanati*
2	—	42	4	407	54	10	1	26	*Valcea*
74	2,150	5,396	1,157	94,216	3,193	637	1,367	1,141	**Muntenia**
5	—	45	1	671	113	46	15	23	*Arges*
13	1,825	300	107	7,259	462	22	21	88	*Braila*
—	1	230	11	1,697	54	9	1	17	*Buzau*
—	—	663	1	788	95	44	18	28	*Dambovita*
—	304	86	68	342	204	14	78	10	*Ialomita*
52	29	667	620	76,843	1,483	208	998	758	*Ilfov*
—	—	113	43	29	23	34	11	39	*Muscel*
—	—	81	9	195	15	1	2	22	*Olt*
4	—	811	168	4,743	117	130	216	130	*Prahova*
—	—	220	9	1,124	60	24	130	4	*Ramnicu Sarat*
—	—	2,048	104	255	400	77	65	6	*Teleorman*
—	—	332	16	268	165	8	12	26	*Vlasca*
28	17,945	561	1,234	4,021	190,488	197	78	294	**Dobrogea**
4	3	80	10	445	47,067	25	31	94	*Caliacra*
23	2,386	223	852	1,981	33,039	32	27	158	*Constanta*
—	317	249	5	401	93,289	17	12	32	*Durostor*
1	15,239	9	367	1,204	5,093	123	8	10	*Tulcea*
42	2,610	3,977	254	162,268	477	1,333	486	654	**Moldova**
3	—	284	3	14,305	22	9	66	31	*Bacau*
—	1,425	46	—	7,770	8	26	2	48	*Bala*
6	100	368	44	20,092	6	555	103	42	*Botosani*
19	42	166	69	20,617	201	17	80	114	*Covurlui*
—	13	188	81	14,874	12	112	15	48	*Dorohoi*
—	1	96	2	3,627	7	123	8	11	*Falcia*
6	594	211	31	41,120	103	63	48	188	*Iasi*
—	11	183	5	13,214	9	26	18	23	*Neamt*
7	—	81	18	7,084	43	8	30	32	*Putna*
1	146	75	—	7,464	25	136	4	27	*Roman*
—	—	74	—	2,955	9	17	—	11	*Tecuci*
—	2	127	1	4,184	32	58	27	7	*Tutova*
—	276	178	—	4,992	—	184	5	72	*Vaslui*
81	31,344	1,927	18,861	306,958	148	3,836	676	977	**Basarabia**
38	1,963	92	2,205	31,916	7	343	8	47	*Balti*
—	930	90	1,230	4,444	4	101	—	27	*Cahul*
1	107	175	2,970	11,400	7	219	241	99	*Cetatea Alba*
1	3,809	1,233	7,321	36,132	20	718	224	75	*Hotin*
2	17,085	41	1,718	6,433	22	394	121	170	*Ismail*
22	689	101	698	50,603	60	472	62	336	*Lapusna*
7	781	—	395	19,566	8	117	—	61	*Orhei*
8	3,498	101	983	29,510	13	318	4	52	*Soroca*
2	2,432	94	1,341	16,954	7	354	16	140	*Tighina*
234	3,318	918	1,148	93,101	49	427	997	554	**Bucovina**
4	23	110	29	7,748	3	23	123	22	*Campulung*
121	37	564	227	31,681	35	70	241	390	*Cernauti*
3	2,885	68	261	11,578	7	119	329	52	*Radauti*
99	498	42	336	15,397	4	16	57	37	*Storojinet*
7	603	114	292	6,697	—	200	247	53	*Suceava*

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Table V—Population

Continued

COUNTY	TOTAL	Greek-Orthodox	Greek-Catholic	Roman-Catholic	Reformed Calvinist	Protestant, Lutheran	Unitarian	Armenian-Gregorian
1	2	3	4	5	6	7	8	9
Transylvania	**3,237,998**	**993,176**	**1,661,527**	**413,224**	**497,861**	**244,766**	**67,832**	**91**
Alba	212,749	108,590	67,258	7,225	15,946	7,007	2,580	2
Brasov	168,125	82,040	4,042	10,681	12,765	40,675	2,324	9
Ciuc	145,806	1,879	20,072	118,535	1,947	257	85	15
Cluj	324,991	64,343	142,993	29,716	72,739	2,601	3,495	9
Fagaras	86,039	47,487	22,093	1,642	2,506	11,141	312	2
Hunedoara	332,118	213,233	61,386	30,318	15,086	3,328	1,359	5
Mures	289,546	41,919	99,897	35,037	87,713	11,319	7,651	5
Naesud	144,131	19,960	86,746	3,371	5,153	22,331	35	—
Odorhei	130,282	4,777	1,443	45,035	48,739	1,002	26,882	—
Salaj	343,347	15,183	180,608	41,757	87,350	1,172	30	2
Sibiu	194,619	101,170	24,746	7,832	4,250	54,093	373	1
Somes	219,354	92,881	119,317	6,955	28,005	238	78	19
Tarnava Mare	147,904	54,169	15,369	6,696	9,186	58,005	2,934	13
Tarnava Mica	149,482	24,826	60,906	6,828	24,817	24,264	3,009	10
Trei Scaune	136,122	19,911	3,119	49,139	55,250	1,105	6,277	4
Turda	183,242	60,606	77,532	7,457	26,589	369	8,188	5
Banat	**949,938**	**527,393**	**33,672**	**121,426**	**20,987**	**12,980**	**169**	**33**
Caras	200,920	141,162	10,336	43,211	1,265	917	23	1
Severin	239,586	180,643	9,459	35,731	7,367	1,282	31	4
Timis Torontal	499,443	205,588	13,877	242,494	12,305	11,781	95	28
Crisana and Maramures	**1,390,417**	**511,887**	**350,266**	**212,691**	**177,522**	**15,669**	**349**	**57**
Arad	423,649	246,576	17,766	112,097	23,180	13,546	109	49
Bihor	510,318	253,942	54,438	52,899	107,269	1,531	162	3
Maramures	161,575	8,469	104,132	10,600	2,935	137	37	—
Satu Mare	296,875	12,890	173,910	37,296	44,138	455	41	5

RACIAL STATISTICS OF ROMANIA

According to Religion

Continued

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Armenian-Catholic	Lipovan	Adventist	Baptist	Mosaic	Mohammedan	Others	Atheists	Not declared	COUNTY
10	11	12	13	14	15	16	17	18	1
965	—	**2,933**	**10,206**	**81,563**	**125**	**708**	**1,329**	**1,452**	**Transylvania**
2	—	16	830	3 101	12	21	123	36	*Alba*
1	—	141	148	2,778	12	110	36	313	*Brașov*
239	—	94	96	2,525	3	—	4	54	*Cluc*
39	—	473	1,178	17,655	33	41	118	354	*Cluj*
—	—	231	114	445	1	35	11	18	*Făgăraș*
1	—	193	1,885	4,829	13	86	77	172	*Hunedoara*
15	—	542	472	10,497	14	101	200	162	*Mureș*
2	—	29	30	6,375	2	5	20	69	*Năsăud*
1	—	180	607	1,604	—	16	123	53	*Odorhei*
4	—	46	7,881	13,754	10	141	252	137	*Sălaj*
—	—	67	408	1,237	20	35	84	97	*Sibiu*
539	—	111	427	13,619	5	15	68	78	*Scaun*
—	—	213	200	1,104	1	23	32	57	*Turcaia Mare*
119	—	398	460	1,705	7	36	58	39	*Turcaia Mica*
—	—	37	245	949	—	6	28	52	*Trei Scaune*
3	—	164	296	2,233	—	34	83	21	*Turda*
—	8	143	6,776	14,945	193	183	453	665	**Banat**
—	—	13	3,046	725	14	83	59	72	*Caraș*
—	—	38	2,267	2,329	80	46	152	137	*Severin*
—	8	70	1,457	10,981	99	54	242	456	*Timiș Torontal*
4	3	1,457	20,773	97,287	91	723	1,810	651	**Crisana and Maramures**
2	3	436	9,017	10,021	41	215	436	135	*Arad*
1	—	254	11,087	27,807	24	459	233	209	*Bihor*
—	—	710	289	34,089	11	39	179	119	*Maramureș*
1	—	32	380	25,370	15	12	162	188	*Satu Mare*

RACIAL ASPECTS OF ROMANIA'S CASE

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Table VI—Population

Percentages

COUNTY	TOTAL	Greek-Orthodox	Greek-Catholic	Roman-Catholic	Reformed, Calvinist	Protestant, Lutheran	Unitarian	Armenian-Gregorian	Armenian-Catholic	Lipovan	Adventist	Baptist	Mosaic	Mohammedan	Others	Atheists	Not declared
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
ROMANIA	**100.0**	**72.6**	**7.9**	**6.8**	**2.9**	**2.3**	**0.4**	*	*	**0.3**	*	**0.3**	**4.2**	**1.9**	*	*	*
Oltenia	**100.0**	**99.0**	*	**0.4**	*	*	*	*	*	*	*	*	**0.2**	*	*	*	*
Dolj	100.0	98.4	*	0.7	*	0.1	*	*	*	*	*	*	0.5	*	*	*	*
Gorj	100.0	99.6	*	0.2	*	*	*	*	*	*	*	*	*	*	*	*	*
Mehedinti	100.0	99.0	*	0.5	*	*	*	*	*	*	*	*	0.4	0.2	*	*	*
Romanati	100.0	99.6	*	0.1	*	*	*	*	*	*	*	*	*	*	*	*	*
Valcea	100.0	99.0	0.1	0.4	*	0.1	*	*	*	*	*	*	0.4	*	*	*	*
Muntenia	**100.0**	**94.8**	**0.4**	**1.3**	**0.3**	**0.6**	*	*	*	*	**0.1**	*	**2.3**	*	*	*	*
Arges	100.0	96.1	*	0.5	*	*	*	*	*	*	*	*	0.3	*	*	*	*
Braila	100.0	95.6	0.1	1.3	0.1	0.3	*	*	*	0.4	0.1	*	2.3	0.2	*	*	*
Buzau	100.0	98.9	0.1	0.3	*	*	*	*	*	*	*	*	0.5	*	*	*	*
Dambovita	100.0	96.9	0.1	0.5	*	*	*	*	*	*	0.1	*	0.3	*	*	*	*
Ialomita	100.0	99.3	*	0.1	*	*	*	*	*	0.1	*	*	0.2	*	*	*	*
Ilfov	100.0	84.5	1.5	3.7	0.8	1.5	*	0.5	*	*	*	*	7.7	0.1	*	*	*
Muscel	100.0	99.5	*	0.5	*	*	*	*	*	*	*	*	*	*	*	*	*
Olt	100.0	99.5	*	0.3	*	*	*	*	*	*	*	*	0.1	*	*	*	*
Prahova	100.0	96.0	0.5	1.3	0.3	0.6	*	*	*	*	0.3	*	1.0	*	*	*	*
Ramnicu Sarat	100.0	98.9	*	0.1	*	*	*	*	*	*	0.1	*	0.6	*	*	*	*
Teleorman	100.0	99.0	*	*	*	*	*	*	*	*	0.6	*	*	0.1	*	*	*
Vlasca	100.0	99.4	*	0.3	*	*	*	*	*	*	0.1	*	*	*	*	*	*
Dobrogea	**100.0**	**72.3**	**0.1**	**8.9**	**0.1**	**0.9**	*	**0.5**	*	**2.2**	*	**0.2**	**0.5**	**22.1**	*	*	*
Callacra	100.0	70.4	*	0.3	*	0.3	*	0.5	*	*	*	*	0.5	28.0	*	*	*
Constanta	100.0	78.9	0.3	1.8	0.9	0.8	*	1.1	*	0.9	-	0.3	0.8	13.1	*	*	*
Durostor	100.0	84.0	*	*	*	*	*	0.3	-	0.1	*	*	0.3	15.1	*	*	*
Tulcea	100.0	86.8	*	1.5	*	0.5	*	0.1	*	8.3	*	0.2	0.7	2.5	*	*	*
Moldova	**100.0**	**88.2**	*	**4.5**	*	**0.1**	*	*	*	**0.1**	*	*	**4.7**	*	*	*	*
Bacau	100.0	76.5	0.2	18.1	0.1	0.1	*	*	*	-	0.1	*	5.5	*	*	*	*
Baia	100.0	98.9	0.1	1.0	*	0.1	*	*	-	0.9	*	-	4.9	*	*	*	*
Botosani	100.0	89.4	*	0.7	*	*	*	*	*	*	0.2	*	9.2	*	0.5	*	*
Covurlui	100.0	87.0	0.2	1.5	0.2	0.5	*	0.1	*	*	*	*	9.3	*	*	*	*
Dorohoi	100.0	91.4	*	0.5	*	*	*	*	-	*	*	*	7.0	*	*	*	*
Falciu	100.0	91.7	*	4.9	*	*	*	*	*	*	*	*	8.2	*	0.1	*	*
Iasi	100.0	82.0	*	4.5	*	0.8	*	*	*	0.2	*	*	14.9	*	*	*	*
Neamt	100.0	90.6	0.1	2.5	*	0.5	*	*	-	*	*	*	6.7	*	*	*	*
Putna	100.0	94.8	0.2	1.6	0.1	*	*	*	-	*	*	*	3.6	*	*	*	*
Roman	100.0	78.5	*	21.4	*	*	*	*	*	*	*	-	4.9	*	*	*	*
Tecuci	100.0	96.3	*	1.6	*	*	*	*	-	-	*	*	1.9	*	*	*	*
Tutova	100.0	96.5	*	0.5	*	*	*	*	-	*	*	*	2.9	*	*	*	*
Vaslui	100.0	93.7	*	0.3	*	*	*	*	-	0.3	0.1	-	5.6	-	0.1	*	*
Bessarabia	**100.0**	**87.6**	*	**8.5**	*	**2.6**	*	*	*	**1.1**	*	**0.7**	**7.2**	*	**0.1**	*	*
Balti	100.0	89.3	*	0.8	*	0.3	*	*	*	0.5	*	0.6	9.3	*	*	*	*
Cahul	100.0	98.1	*	*	-	4.3	-	-	-	0.4	*	0.6	4.3	*	*	-	*
Cetatea Alba	100.0	79.0	*	0.8	0.1	18.4	*	0.1	*	*	*	0.9	5.3	*	*	*	*
Hotin	100.0	87.0	*	0.3	*	4	*	*	*	1.0	0.2	1.3	9.8	*	0.2	*	*
Ismail	100.0	87.9	*	0.5	*	0.5	-	*	*	7.6	*	0.8	3.9	*	0.2	*	*
Lapusna	100.0	86.1	*	0.6	*	10.4	*	0.1	*	0.5	*	0.8	1.1	*	0.1	*	*
Orhei	100.0	92.5	*	0.1	*	*	*	*	*	0.5	-	0.1	7.0	*	*	-	*
Soroca	100.0	88.6	*	0.4	*	*	*	*	*	1.1	*	0.8	9.2	*	0.1	*	*
Tighina	100.0	89.4	*	0.6	*	3.0	*	*	*	0.8	*	0.4	5.5	*	0.1	*	*

*) Less than 0.1.

RACIAL STATISTICS OF ROMANIA

According to Religion

Continued

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COUNTY	TOTAL	Greek-Orthodox	Greek-Catholic	Roman-Catholic	Reformed, Calvinist	Protestant, Lutheran	Unitarian	Armenian-Gregorian	Armenian-Catholic	Lipovan	Adventist	Baptist	Mosaic	Mohammedan	Others	Atheists	Not declared
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Bucovina	**100.0**	**71.9**	**2.3**	**11.5**	•	**2.4**	•	•	•	**0.4**	**0.1**	**0.1**	**10.9**	•	•	**0.1**	•
Campulung	*100.0*	*68.8*	*0.8*	*16.9*	•	*1.3*	•	•	•	•	*0.1*	•	*8.8*	•	•	*0.1*	•
Cernauti	*100.0*	*67.0*	*5.7*	*10.0*	•	*1.7*	•	•	•	•	*0.2*	•	*14.5*	•	•	•	*0.1*
Radauti	*100.0*	*70.6*	*1.2*	*16.8*	*0.2*	*2.6*	•	•	•	*1.5*	•	*0.2*	*7.8*	•	•	*0.2*	•
Storojinet	*100.0*	*78.1*	*1.9*	*9.1*	•	*1.9*	•	•	•	*0.5*	•	*0.2*	*9.1*	•	•	•	•
Suceava	*100.0*	*80.1*	*1.4*	*8.4*	•	*3.5*	•	•	•	*0.2*	•	*0.2*	*5.8*	–	*0.8*	*0.2*	•
Transylvania	**100.0**	**27.8**	**31.1**	**12.8**	**15.5**	**7.6**	**2.1**	•	•	–	•	**0.3**	**2.5**	•	•	•	•
Alba	*100.0*	*61.0*	*31.8*	*3.4*	*7.5*	*3.3*	*1.8*	•	•	–	•	*0.4*	*1.6*	•	•	•	•
Brasov	*100.0*	*48.8*	*8.4*	*9.9*	*7.6*	*17.8*	*1.4*	•	•	–	•	•	*1.7*	•	•	•	*0.4*
Ciuc	*100.0*	*1.3*	*13.8*	*81.3*	*1.3*	*0.8*	•	•	*0.2*	–	•	•	*1.7*	•	–	•	•
Cluj	*100.0*	*19.3*	*48.7*	*8.8*	*11.7*	*0.8*	*1.0*	•	•	–	*0.1*	*0.4*	*6.8*	•	•	•	*0.1*
Fagaras	*100.0*	*58.8*	*36.7*	*1.9*	*2.9*	*18.9*	*0.4*	•	•	–	*0.2*	*0.1*	*0.6*	•	•	•	•
Hunedoara	*100.0*	*64.8*	*18.8*	*9.1*	*4.5*	*1.0*	*0.8*	•	•	–	•	*0.6*	*1.6*	•	•	•	•
Mures	*100.0*	*14.6*	*38.4*	*18.1*	*30.2*	*3.9*	*2.6*	•	•	–	*0.2*	*0.2*	*2.6*	•	•	•	•
Namaud	*100.0*	*13.8*	*60.8*	*8.2*	*3.6*	*10.4*	•	–	•	–	•	•	*4.4*	•	•	•	•
Odorhei	*100.0*	*3.7*	*1.1*	*54.6*	*37.4*	*0.8*	*80.8*	–	•	–	*0.1*	*0.8*	*1.1*	–	•	•	•
Salaj	*100.0*	*4.4*	*58.6*	*18.8*	*88.4*	*0.2*	•	•	•	–	•	*0.8*	*4.0*	•	•	•	•
Sibiu	*100.0*	*68.0*	*18.7*	*4.0*	*8.8*	*87.8*	*0.2*	•	•	–	•	*0.8*	*0.8*	•	•	•	•
Somes	*100.0*	*18.0*	*68.6*	*8.8*	*18.8*	*0.1*	•	•	*0.2*	–	•	*0.8*	*4.8*	•	•	•	•
Tarnava Mare	*100.0*	*86.6*	*10.4*	*4.8*	*6.8*	*38.8*	*8.0*	•	–	–	*0.1*	*0.1*	*0.7*	•	•	•	•
Tarnava Mica	*100.0*	*16.6*	*40.7*	*4.8*	*16.6*	*16.8*	*8.8*	•	•	–	*0.8*	*0.8*	*1.1*	•	•	•	•
Trei Scaune	*100.0*	*14.6*	*8.8*	*36.1*	*40.6*	*0.8*	*4.6*	•	•	–	•	*0.8*	*0.7*	–	•	•	•
Turda	*100.0*	*88.1*	*48.8*	*4.1*	*14.4*	*0.1*	*4.6*	•	•	–	•	*0.8*	*1.8*	–	•	•	•
Banat	**100.0**	**86.1**	**3.6**	**84.2**	**2.8**	**1.8**	•	•	–	•	•	**0.7**	**1.8**	•	•	•	•
Caras	*100.0*	*70.8*	*8.1*	*81.8*	*0.6*	*0.6*	•	•	–	•	•	*1.6*	*0.4*	•	•	•	•
Severin	*100.0*	*78.4*	*8.0*	*14.0*	*8.1*	*0.6*	•	•	–	•	•	*0.8*	*1.0*	•	•	•	•
Timis Torontal	*100.0*	*41.1*	*8.8*	*46.6*	*8.6*	*2.4*	•	•	–	•	•	*0.8*	*8.8*	•	•	•	•
Crisana and Maramures	**100.0**	**86.8**	**28.2**	**18.8**	**12.8**	**1.1**	•	•	•	**0.1**	**1.8**	**7.6**	•	•	•	•	•
Arad	*100.0*	*68.8*	*4.8*	*90.6*	*8.4*	*8.8*	•	•	•	*0.1*	*0.1*	*8.4*	•	•	•	*0.1*	•
Bihor	*100.0*	*49.8*	*10.7*	*10.4*	*81.0*	*0.8*	•	•	•	•	•	*8.8*	*8.4*	•	•	•	•
Maramures	*100.0*	*0.8*	*84.4*	*9.4*	*1.8*	•	•	–	•	–	*0.4*	*0.8*	*81.1*	•	•	*0.1*	•
Satu Mare	*100.0*	*4.4*	*84.0*	*18.6*	*16.0*	*0.8*	•	•	•	–	•	*0.1*	*6.6*	•	•	•	•

*) *Less than 0.1.*

12: Kormos S-4, 5 (no date) 1944
ED1 Rumania ED1

565 ease of behaviour, a keen sense for music and popular art and a dogged belief in its capacity to achieve progress.

The life of the Rumanian peasant is simple and [262] hard. His main nourishment consists of *Mamaliga*, a dish prepared of maize-flour, similar to the Italian *Polenta*. This forms his staple diet; meat and other [272] luxuries are very rare indeed. The national drink is *Tuica* (brewed from plum juice). The Rumanian [291] men are dressed in white trousers and a long white tunic fastened by a belt, a short jacket, and a fur cap or hat. Footwear, if any, consists of simple leather sandals strapped to the legs, called *Opinci*, similar to those of the Greek and Yugoslav peasants. In the comparatively rich regions short boots are worn. Gay embroidery, whose colouring and pattern vary according to districts, adorns all garments, especially the women's shirts and headcloths, and the aprons [342] which they wear fore and aft. In contrast to their gay dress the houses of the Rumanian peasants are usually small, badly built cottages of sun-dried brick and straw, whitewashed and occasionally [346] decorated with woodwork. The churches too are built in a similar fashion except in the mountain districts where stone and wood are used.

795 **RELIGION.** Most Rumanians belong to the Orthodox Church, but many Transylvanian Rumanians are Uniates, that is, Catholics of the Byzantine Rite. They form a link between the Latin and Orthodox 659 Churches. The Rumanian Orthodox Church is strongly national. The Uniate Church was used in the past by the Hungarian rulers of Transylvania as a means of assimilating the Rumanians in the Hun-

6: Shuster S-4 (no date) 1954 El Europe
Rumania EDI

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December, 1950. As a matter of course, only one party appeared on the ballot. Some 80,000 persons appointed to local soviets were duly elected.

181 One of the distinguishing characteristics of this "uprising of the proletariat" was the extreme paucity of Communists. Another was the fact that the population had no democratic tradition to fall back upon. The country had lived under a fascist type of dictatorship without sensing that it had been very differently treated than it would no doubt have been under a liberal regime. When the war was over, most of Antonescu's Iron Men simply transformed themselves into a different metal. We may say without hesitation that opportunism and not conviction made Rumania's transition to Sovietism so absurdly simple. Nobody had believed it possible that a man like Dr. Maniu could be clapped into jail, brought before the courts on a trumped-up charge, and sentenced. But the People's Democracy managed even that, and it was small wonder that the average citizen began to think earnestly about his own throat.

• 795 As we ponder the evil fortunes which lay ahead for religious confessions in Rumania, it is helpful to bear in mind that this country, the easternmost colony of the Roman Empire, learned to know Christianity as early as the second century of the present era. Congregations formed there were represented at some of the earliest councils of the Church. Subsequently, after wars and invasions had run their course, the Rumanian ecclesiastical establishment was affiliated with the Eastern, or Byzantine, Patriarchate. As a result Greek Orthodoxy became the confession to which the great majority of the people subscribed after the independence of the nation had been achieved in 1878. The Church thus established occupied a position in the life of the country which was not unlike that of the Orthodox Church in Bulgaria. The clergy participated in the official affairs of the nation. In general, exception having been duly

6: Shuster S-4 (no date) 1954 El Europe
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made for the Jews, the Orthodox Church dealt with other confessions in an irenic manner.

Rumania profited greatly if temporarily from its sponsorship of the Allied cause during World War I. Territories were assigned to it which had traditionally belonged to Bulgaria, Hungary, and Russia, presenting the government with a number of problems with which it had not previously been concerned. Transylvania, taken from Hungary, had a population divided almost equally between Roman Catholics and Protestants. The Russian Orthodox Church was predominant in Bessarabia, once deeded to the Czar by the West. The Rumanians dealt with the situation in a manner both intelligent and conciliatory. After the favored status of the Greek Orthodox Church had been defined, laws regulating the Confessions were passed during April, 1928. They carefully safeguarded the rights of the State and specifically forbade clergymen to embark on seas of foreign policy of their own charting, but acknowledged the right of the Churches to give religious instruction in public and private schools, and to conduct charitable enterprises. The government also signed a Concordat with the Holy See in 1927, with which the Vatican had no reason to be dissatisfied.

The Concordat conceded to the Catholic Church in all its branches, regular and secular, a large measure of legal protection. Stipulating that ecclesiastical properties must be used for the benefit of Rumanian citizens, and that the income therefrom was subject to audit by the government, it authorized the Church to create a "Sacred Diocesan Fund" to be administered by the Hierarchy. It also promised to add to the Fund if this proved to be inadequate to meet the expenses of necessity incurred by religious foundations. The Catholic clergy were asked to take an oath of allegiance to the King, to the Constitution, and to the laws of the nation. The government agreed not

6: Shuster S-4 (no date) 1954 El Europe
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shall be communicated in advance of publication to the Ministry of Religious Affairs. 671 793 659

While thus making apparent that the Church was deprived of all liberty of action in areas of moral judgment concerning actions taken by the public authority, the law further stipulated that the salaries of "clergymen and officers of the religious denominations" would be paid in accordance with the regulations governing the civil service. In this fashion it was determined that all clergymen, on the one hand, had the rights accorded to the civil service but, on the other, assumed corresponding obligations—among them an oath of allegiance to the national Constitution.

Subsequently, on August 12, 1950, a decree dealing with the 687 security of the State imposed the death penalty for the following offenses: treason to the nation; rendering "service to the enemy, or causing prejudice to the power of the state"; and procuring or transmitting state secrets to a foreign or an enemy power. The decree was directed primarily against the dignitaries of the Roman Catholic Church, because they were in communion with Rome. On July 6, 1950, another decree had provided a basis for expelling from Rumania the Papal Nuncio, Archbishop O'Hara, and his two assistants, Monsignor Kirk and Monsignor Del Mesti. Most of the Rumanian members of the Nuncio's staff were sentenced to imprisonment. Therewith an initial climax was reached in two years of fierce attack on the Churches and on the Roman Catholic Church in particular.

At this point a more detailed review of the religious situation in Rumania may help to clarify what has happened. Prior to the outbreak of the Second World War, the 70 per cent of Rumanians adhering to the Orthodox Church were affiliated with the Patriarchate of Constantinople but enjoyed ecclesiastical autonomy. This Church, directed by a Holy Synod pre- 735 162

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735 162 sided over by a Patriarch, had 7,833 parishes, fifty-seven religious foundations for men, and twenty-six similar foundations for women. The two Churches in union with Rome served some 3,000,000 persons, slightly more than half of whom practiced according to the Greek rite. Catholics following the Latin rite had fifty-seven religious foundations for men, and eighty-one for women. Those of the Greek rite (usually termed, as we have seen, Uniates) had seven foundations for men, and five for women. Such statistics indicate that the Latin branch, in which the clergy are bound by the law of celibacy, manifested far more interest in monasticism, though the number of parishes available to them (638 in number) was much smaller than the number of those which served Catholics professing the Greek rite. It is therefore evident that any attempt to suppress the religious orders would strike at a vital nerve of Catholic life. Protestants were somewhat fewer than 6 per cent of the population, and the Jews were about the same. One may also note that Protestants were almost equally divided between Lutherans and Calvinists, the first being ethnic Germans and the second ethnic Hungarians residing in territories taken from Hungary at the close of the First World War.

659 795 In outward appearances, the position of the Orthodox Church was not greatly affected by the Communist seizure of power. It is true that changes in the pertinent legislation gave the government, and therewith of course the Communist Party, control over all nominations and elections to Church offices. This meant that all those who exercised authority would come to be snugly tucked under the thumb of the Party. The most notable illustration in Rumania is the Patriarch Justinian, who has not hesitated to declare that the Christian Gospel has much in common with the doctrines of Marx and Lenin. It is hardly necessary to inquire how and why a prelate of his character acquired rank and station. The Orthodox Church was by no

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means abject or corrupt; but the tradition of ecclesiastical elections to which it subscribed provided the Communists with a golden opportunity of which they took full advantage. 659 795

To make clear the situation in which the clergy of the Orthodox Church have found themselves, a report by an eyewitness who has escaped from Rumania may be cited. On October 30, 1950, the clergy met in conference. A huge portrait of Dimitrov adorned the assembly room. No symbol of religion was anywhere to be seen. The Minister of Culture spoke concerning the relations between Church and State. He attacked the spirit of opposition which, he contended, still flourished in some sections of the clergy. A priest, he said, had reported that obedience to Georgi Dimitrov was out of the question because he might very well command that the cross be removed from the tower of the cathedral in order to make room for the half-moon. Thereupon the assembled clergymen were called upon to give a rousing cheer for Dimitrov. Later, the question rose whether the editor of the principal Church journal should be elected or appointed. Some one objected that if election were abandoned the editor might conceivably prove to be a man wholly without faith. When the matter was put to a vote only twenty clergymen expressed a preference for appointment. Nevertheless the chairman announced that a substantial majority favored this method. One priest arose and said, "It is obvious that dictatorial methods are being employed here." No one else ventured to interpose an objection. 659 793

Having taken the Orthodox Church in tow in this manner, the Communists began to bring pressure on Catholics professing the Greek rite to secede from the Holy See and to embrace Orthodoxy. Short shrift, indeed, was made of sundry legal scruples. The heavy hand of suppression was felt almost immediately. Bishops were arrested and sent to labor camps. A 659 793 798

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659 in so far as the Catholic Church in Rumania is concerned. We must
793 rather manifest our profound indignation. Millions of citizens have been deliberately wounded in the innermost core of their human feeling by the very authority to which there has been entrusted, in the presence of the nation and of the whole world, the defense of the interests of the people. Internecine strife is being fostered, the country is in tears over rampant injustice, and a wound gapes which cannot be healed over except by doing away with laws and measures which have struck and are now striking at the Catholic Church in the Rumanian People's Republic.

[687] All the Bishops who signed this and similar fruitless appeals have since been sentenced. The initial blow was struck at all dioceses save those of Alba Iulia and Iasi. In June, 1949, the Bishops of these sees also were arrested on charges of high treason. There remained only Bishop Augustin Pacha, more than eighty years old, who in turn was found guilty and sentenced to forced labor. Some of the prelates are said to have been deported to Russia; and of the whereabouts of nearly all of them nothing definite is known. Thus the Roman Catholic Church was stripped of leadership, the government recognizing only the Vicars-general of two dioceses in Transylvania. These likewise refused to conform with Communist directives. Thereupon a ruthless assault on the lower clergy was inaugurated. On the basis of reports received by the Vatican, it is estimated that at least six hundred priests and religious have been arrested, tried, and sentenced. Thus there was made manifest exemplary and moving fidelity.

793 That some would prove less steadfast was to be anticipated,
659 and in due time the government found a man willing to be the
● 795 leader of a "National Church"—Andreas Agotha, an unfortunate priest whom the Holy See promptly excommunicated. Under him a congress was convened at Targul-Mures, on April 27, 1950, which created the "National Catholic Church,"

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urged the clergy to support the Stockholm Peace Resolution, and endorsed the formation of a "Catholic Committee of Action" to support the policies of the "People's Republic." The participants were few, and one of the Vicars-general still in office ordered the clergy of the diocese of Iasi to read a declaration denouncing the congress. He was promptly arrested and has died in prison. A second congress convened at Gherghani five months later, after an appeal by Agotha to all "peace-loving" priests and faithful. Months of open persecution and of strenuous pro-government campaigning followed. Under the protection of the government, the "Rumanian National Catholic Church" convened at Cluj on March 14, 1951, and took over the administration of all Roman Catholic establishments. Some 225 clerical and lay delegates attended and set up a "Council" of 27 members which declared its readiness to cooperate with the government in every manner desired. Delegates who approved of this capitulation received salaries and other benefits. Those who resisted were hounded down and imprisoned.

Meanwhile, under a decree of August 1, 1949, action was taken against religious orders and communities. Five convents and monasteries were designated as the places in which all monks and nuns doing educational or welfare work should live in accordance with rules laid down by the Minister of Culture. Once there were as many as 1,800 nuns in Rumania. Virtually all have returned to their families or are active as isolated parish workers. The majority of the monks are in prison. It is safe to say that by the close of 1950 the Roman Catholic Church was a flock dispersed, without shepherds, harried by the secret police and exposed to the constant threat of enslavement in forced-labor camps. Sometimes the actions taken against the surviving faithful have a flavor which is not only bitter but melodramatic and grimly ludicrous. Thus a priest was sentenced to a prison term for referring in a sermon to the destruc-